

Aesthetic Regimes, Art – What is a History?

By Shomit Sirohi and Cornel West, Slavoj Zizek

- I. Aesthetics then can we just say aesthetics, are regimes, and aesthetic revolutions change history, and so in fact working classes make history, that it becomes democratic, I mean also subaltern studies, all of that is correct, that the elites can do whatever, but the subaltern domain and the democratic masses actually make history, even aesthetics in cities or the totality?
 - Cornel West here, in one sense what Ranciere is arguing that emancipation, democracy all of that 'has to' make history, but according to you always does, and continues to, and so all this plan of organisation stuff Fidel talks about as leader is not true, in fact democracy makes history, which means that the people produce an aesthetic shift and creates the idea of a trope in India because the masses demand that – like labouring masses you call even proletarian people entering the city.
 - Slavoj Zizek here, beautiful so we understand history from below, and subaltern studies to mean in fact that the vernacular domain as well as the process from the people's participation in that informal sense of running a shop on their own and co-operatives in Kerala or even co-operative coffee in Delhi all of this is really happening still, Communism is true.
 - Mladen Dolar, I salute you for introducing aesthetics and the poor into the domain of the real working of society, what Brecht would call the labouring masses agitating and creating agency and labouring and being the real working structure of Communism, which cannot fail in India – thank you, salute, laal salaam.
- II. Aesthetics then I argue a transcendental epoch is then shifted in the 19th century with Gaudy and working classes which then is a revolution in the Schiller senses of the aesthetic education of philosophers and students then participating in the same process called democracy again, what can we say?
 - Cornel West here, I agree that there can be a rule over the people, but anarchism is the truth of the process, this buzzing of cars and music in rooms, and housing – this education of the rich and education of the poor, and mass lines actually runs society – love the idea for black America, that we create their wealth, by making it organic and historical and all that, we participate in the cities from now on, we are that part of America, which has no part, but we will be part by a Will to participate in modern life – modernity finally after subaltern studies claims we are not bourgeois cities in America either.
 - Slavoj Zizek here love the subaltern domain ideas of working out the entrepreneur of the self and love the elites doing basically creative capital for the education of some. I call it the some and the people, and their unity is definitely democracy – an aesthetic revolution is all one needs.
 - Mladen Dolar – I argue that the aesthetic revolution is also just the analysis – can we say that?
 - Sirohi – I argue analysis in the aesthetic sense is then the ML answer, the vertical answer, thank you all.